



INDIAN RECORD

A National Publication

Indians of Canada

L.J.C. et M.I.

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APRIL 1960

Indian Rights Not Affected by Vote

Indian Council Told by Prime Minister, Senator Gladstone

RESTIGOUCHE, P.Q.—At a band council meeting March 11, presided by chief Peter Jacques, assurance was given that Indian privileges would not be affected by the granting of the right to vote in federal elections.

Councillor John L. Jerome read a letter from the Office of the Prime Minister, J. Diefenbaker:

"The Prime Minister has asked me to acknowledge receipt of your recent letter in the matter of the franchise in federal elections for Indians. You may recall that the Prime Minister said in the House of Commons that the new Legislation which the Government has in mind would not in any way restrict or abolish any of the rights and privileges of the Indians under their treaties and the present legislation."

A second letter received by J. L. Jerome, from Senator James Gladstone, Ottawa, was read:

"I am most interested in matters concerning all aspects of our native brothers, you know that they, "Indians", have had the right of voting for a number of years now, and they have not lost any of their treaty rights by doing so, Andy and I worked together on that, and I have insisted that if there is any danger of Indians losing any treaty rights that I would protest as strongly as I could. I would like to go there some time if you care to invite me some week-end when the weather gets a bit warmer. I agree that there are a lot of things that should be considered, as you state in your letter."

Councillor John L. Jerome, on behalf of the Ristigouche Indian people, had strongly opposed the federal vote for Indians on the grounds that Indians feared if they accept the vote

they may lose some Indian rights. However, Mr. Jerome states, we will make the best of it. We have the Prime Minister's and our Senator's word that we will not be deprived of our just rights.

Senator James Gladstone and Mrs. Gladstone, were invited by Chief Peter Jacques and members of the Band Council to visit this spring or during the Feast of St. Ann.

Ten resolutions were presented by the band secretary, J. L. Jerome, dealing with by-law amendments, loans, high schools, water works and lots, payment to legal representatives who are investigating the rights of the Ristigouche Indians regarding a deal in 1786. All were adopted.

(Campbellton Graphic)

Work on Micro-Wave Line Praised

BURNS LAKE, B.C. — The most recent proof that many of the local Indians are becoming aware that a livelihood is meant to be earned and not just handed out, lies in the news that already local Indians have left for Dawson Creek and other northern points, to work on the proposed Micro-Wave line, that is to be constructed from Dawson Creek to Alaska.

Already three groups of Indians have gone.

The men are sent through the Burns Lake Agency, for clearing and burning sites for the erection of the micro-wave towers. The Agency sees that all the men leave here, well equipped for the work, that takes them right into the backwoods of the north, where of necessity they travel across country.

The men sleep in tents, and each tent has an air-tight heater and sheet-iron collapsible stove with an oven. Each man is required to have a hard hat as

well as an axe, files, lantern, cooking utensils, and his own plate, mug, cutlery, etc.

The Indian Agent, Mr. W. Desmarais, has received a letter from the Indian Agent at Fort St. John, Mr. Joe Galibois, who says: "According to Captain A. H. MacLeod, field supervisor for the firm of McNamara & Hislop, contractors, who have sent him a splendid bunch of men, especially at clearing and swamping. I hope the next bunch you are sending will be of the same calibre. Steve Qwaw (Cheslatta Band) is a leader who has been of considerable help in ironing things out."

Mr. Desmarais went on to say that all earnings are paid through the Indian Office at Fort St. John. The men can make assignments for their families at home, or for any outstanding accounts. It is expected that the project will be completed in the fall.

Eskimo Art Exhibition

OTTAWA — Father A. Steinman, O.M.I., held an exhibition of Eskimo sculpture here, March 22-23. The Povungnituk missionary was accompanied by three native stone carvers. The exhibit was previously shown in Cleveland, Columbus and Westerville, Ohio, in Wheeling, W.Va., in Pittsburgh, Penn., in Ann Harbor, Wisc., and in Hanover, N.H.

Father Steinman has launched a co-operative of Eskimo sculptors and seamstresses at Povungnituk.



Assiniboia High School All Indian Hockey Team 1960 won the Baldy Northcott Trophy, being champions of Junior B class of the Manitoba Amateur Hockey Association.

Front, from left: goalie Riley Runearth, coach Laurent Marchildon, captain Melville Courchene, Rev. Fr. O. Robidoux, O.M.I., principal, assistant coach Luc Marchildon, Collin Moar; middle row: Ralph Robinson, Harvey Nepinak, Oliver Nelson, Edward Papaunakes, Joe Guy Woods and Marcel Flett; back row: Paul Emile Wood, Paul Jobb, Bernard Linkalter, Gordon Nepinak and Isaiaa Bee.

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Do Not Forfeit Privileges Says Gladstone

CHICAGO, Ill.—James Gladstone, Canada's first Indian Senator, is author of the guest editorial in the current issue of *The Amerindian*, published here.

Gladstone, a Blood, is from Cardston, Alta. He is one of the first of his tribe to go into grain farming and beef cattle raising, and he successfully developed a large and progressive farm-ranch. He has always been active in behalf of Indians, seeking for them better education, a greater respect for Indian treaty rights, and the participation of Indians in the administration of their affairs.

Indians are not second class citizens, and do not wish to be treated as such, Gladstone states in his editorial. As the original inhabitants of the country, they wish to live as equals with their neighbors, he says, at the same time retaining a pride in race, keeping old traditions alive, and being treated with respect and honor.

When a man has been treated like a child for many years, he is slow to take on responsibility, the editorial points out. On some Canadian reserves, the government has done the Indian's work, transacted his business, taken his children away to be educated, and given them no chance to think for themselves. Such people cannot be expected to be able to handle their own affairs. They must learn how to do these things, and to become proficient in the vocations they choose for themselves.

Those who wish to seek opportunities in the cities should be encouraged and helped to do so, Gladstone says, but ties with the reserve should remain strong and Indians should not have to forfeit any privileges because they have left home.

Kuper Students To Paddle Own Canoe

A giant-sized canoe is a recent acquisition causing great excitement among the students at Kuper Indian Residential school, near Chemainus.

Named "Blue Sea", the canoe



Here is Kamloops angel with an impish look . . . she won a prize all by herself . . . almost. Judy-Ann Thomas, 7, holds the school's music festival trophy. Sisters of Ste. Ann teach at Kamloops.

(Association of Mary Immaculate photo.)

New Book On Indian Names Of Canada

MANIWAKI, P.Q. — Aged 96, Father J. E. Guinard, O.M.I., has published a 200-page volume on the Indian place names of Canada ("Les noms indiens de mon pays"), giving the exact etymology of 400 place names of Indian origin.

Native languages and dialects quoted in the book include Abenaki, Algonkin, Micmac, Tete-de-Boule, Montagnais, Ojibwe, Iroquois, Cree, Saulteux, Sioux (Dakota), Assiniboine, Dene (Tchipweyan), Blackfoot and Eskimo.

The author does not only give the literal translation of place names but adds historical notes and quotes legends connected with these names.

Father Guinard was born in 1864; he has spent all his priestly life as a missionary to the Indians in Quebec. He lives in Maniwaki.

(Noms Indiens — Guinard. Edited by RAYONNEMENT, 2585 Letourneux, Montreal 4, P.Q.) \$1.60.

TV Unfair to the Indians

I believe we can successfully combat the never-ending anti-Indian propaganda on TV and movies by writing critical letters to the sources of these programs.

Westerns and children's cartoons show discrimination against minority races. As a result children in North America are being indoctrinated in race discrimination.

My children are part Indian but TV has influenced them to believe that the Indians are savages on a never-ending war party.

There are two possible purposes for this propaganda. The most important reason would be money; the other to provide an alternative scapegoat for the natural aggressiveness of the human race.

Who benefits from this propaganda? Anyone who is in the movie business such as: producers, directors, writers, actors, actresses, etc.

There are other detrimental phases to TV such as passionate love scenes, brutal beatings, gruesome murders, etc. These do not influence the average adult,

but what of the impressionable minds of our children? Experts are always stressing the need of a good environment for children. TV programs have become a definite environment in the home. Therefore we should make sure our children are not exposed to detrimental programs. This we can do by putting the necessary pressure on the right groups. However, I don't believe in depriving adults of their emotion-racked programs after the children are in bed.

(Brantford Expositor)

Many Indian Children For Adoption

Catholic families willing to adopt homeless Indian children are desperately needed in the Vancouver area.

William Kellerman, executive-director of the Catholic Children's Aid Society, said Feb. 23 that placing Indian children in permanent homes was the society's most pressing problem.

He told the society's annual meeting in St. Paul's Hospital auditorium that of 85 children placed for adoption by the society last year only six were Indian.

Yet he pointed out that about 70 per cent of the adoptable children under the society's care were either Indian or of mixed origin.

Kellerman said that an attempt was being made through the parishes to acquaint Catholic families with the plight of these Indian youngsters.

Expert on Eskimos Granted Fellowship

WASHINGTON — Svend Frederiksen of the Catholic University of America here has been granted a fellowship for further research into the deities of primitive Eskimo culture.

Mr. Frederiksen, research associate in the Arctic Institute of Catholic University, will journey this summer to the Canadian Arctic to make further studies of Eskimo language and culture.

The grant was furnished by the Bollingen Foundation of New York, which sponsors educational, scientific and literary research projects throughout the world.

Kiowa Girl Delegate To Youth Conference

WASHINGTON, D.C. — A full-blooded Kiowa Indian girl who wants to become a doctor is one of nine Catholics among Oklahoma's 70 delegates to the White House Conference on Children and Youth at the end of March.

Carolyn Dunlap, 17, of Colony, Okla., lives on a farm and attends Eakley High School, where she has an A average. Another Catholic teenager, Margaret Grace, of Oklahoma City, is also at the conference which ends April 2.

New Edition of 'Indians of To-Day'

A revised and expanded third edition of "Indians of Today", the book which tells about the modern day American Indian, is announced by the Indian Council Fire of Chicago. (30 W. Washington St.)

This unique book is a compilation of biographical sketches of Indians in the professions or in leadership capacities. It is an important sociological study as well as interesting reading. It amply indicates that given opportunity, Indians are capable of accomplishment and make notable contributions to the American scene. That they have done so in the past is an established fact.

Of those in the book, there are Indians who are outstanding artists, doctors, dentists, educators, attorneys, ministers, anthropologists, and other professional people. Some are in high military positions. One is a Senator in the Canadian parliament, another is a Supreme Court Justice, another a worldwide authority on mineral economics. There are also those in more humble capacities who are serving their people in unusual or interesting ways.

The book is scheduled for March 30 publication. It is priced at \$5.00 per copy.

Canadian Indians included are: Rev. Canon Edward Ahenakew, Frank Calder, George Clutesi, Rev. Adam Cuthand, Gerald T. Feathers, James Gladstone, Elmer Jamieson, Rev. Peter Kelly, Rev. Paul A. Mercer, Ethel Brant Monture, Dr. Gilbert C. Monture, Ellen M. Neel, Jean-Paul Nolet and Jay Silverheels.



ST. MARY'S METEORS: WINNERS OF THE YORKTON COLLEGIATE ANNUAL TROPHY: From Left to Right: Lorraine Dubois, Bernice Stonechild, Pearl Lerat, Brenda Agecutay, Mildred McArthur, Georgeline Byrd, Lorraine Shingoose, Therese Keewatin, Danna Bellegarde and Delvina Nanaquawetung.



SASKATCHEWAN JUVENILE B CHAMPIONS: From Left to Right: Front row: Raymond Sanderson, George Kakakaway, Cecil Greyeyes, Robert Cote, Raymond Agecutay, Henry Spence; Second row: Fr. V. Bilodeau, O.M.I. (Manager), Brother E. Aubry (Coach), Mr. Art Obey (Coach), Leon Garr, Romeo Redwood, Eric Cardinal; Back row: Leo Sasakamoose, Alfred Stevenson, Anderson Pete, Freddy Starr, Flix Musqua, and Clayton Lasuisse.

Two-Day Vocation Seminar at St. Paul's High School

LEBRET, Sask. — March 27 and 28 were reserved for study and guidance in the choice of a vocation. Rev. Father Leroux, O.M.I., from St. John's Seminary, Pine Falls, Man., preached on vocations: "Are we the fertile soil in which the seed has fallen?"

As guest speaker at a Grade XII supper, Fr. Leroux pointed out our responsibility as a group toward fostering vocations of tomorrow, both priesthood and religious. "Future vocations must be prepared in the atmosphere of good Catholic homes of today," Father said. "The family attitude of profound respect for religion and for religious persons will foster reverence, and many times, a desire to follow such a perfect walk of life, in the heart of a young person." A film about St. John Bosco was presented.

On March 28 Father Leroux visited the classrooms stimulating one and all by his talks.

In the afternoon at the auditorium, Robert Denomie (Gr. XII) introduced Rev. Father Andries from Govan, Sask., who in three talks ("Why I am talking to you," "The Signs of Religious Vocations," "What You are to Do if you Feel God is Calling You"), gave us rich food for thought.

Four "prize compositions" on vocations, written by students during preceding weeks, were heard in the auditorium. Lawrence Chubb of Grade XI read the compositions written by John Bighead of Grade XII and Patrick Johnstone of Grade XI; Sharon Stonechild of Grade X read those of Brenda Agecutay of Grade X and Roy Rainville of Grade IX. The four winners are to be awarded each a prize by Rev. Fr. Carriere, O.M.I., director of M.A.M.I.

That evening Fathers Leroux and Andries answered questions from the question boxes.

Fr. Principal and Fr. Carriere organized these two vocations days.

Deanna Bellegarde
(Grade XI)

Music

St. Paul's instrumental band may be small but it certainly contains some fine musicians. On Feb. 28, Robert Denomie (Grade XII student), a clarinet player in the band was judged of sufficient musical talent to appear as a contestant on Sherwood Showcase, a weekly TV program on CKCK-TV channel 2 in Regina.

On his first appearance as one of five contestants, Mr. Denomie played "Dancing Tambourines", accompanied on the piano by Miss Deanna Bellegarde, a Grade XI student at St. Paul's. Robert had been selected as the most appreciated performer by popular vote. He journeyed back to Regina and re-appeared on the program that second week-end, and was again requested to take part in Showcase semi-finals, April 3rd.

Louie Whiteman
(Grade XII)

Boys' Sports

In the fall of 1959, the "Lebret Indians' Football Team" won the Mainline League Trophy for the second year in succession. In this league they competed against boys of their own age-group from the non-Indian population of neighbouring towns, and in the process of so doing, came out as undefeated champions. They displayed ex-

ceptional football technique under very capable and effective coaching.

The Lebret Pucksters won the Provincial Juvenile B Championship for the second year in a row, defeating the Northern Saskatchewan Champions from Delisle by a score of 16-3 in a two-game, total-point series. The boys also won the High School Mainline Hockey League Championship, this for the first time.

Rev. Father V. Bilodeau, O.M.I., principal, is manager, Rev. Brother E. Aubry, O.M.I., boys' supervisor, Mr. Art Obey, sports director, and Mr. John Ross, teacher, are coaches.

In the High School Provincial Basketball playoffs held at Gravelbourg, they lost the championship won last year.

Hector Stevenson
(Grade XII)

Girls' Sports

St. Mary's Meteors (Lebret Indian School's senior basketball team) have been playing competitively as an organized High School team for three years now, under the able coaching of Mr. John Ross. They have won most games with neighbouring town and city teams as well as tournaments and a provincial championship.

Three years ago they captured the Yorkton Collegiate Trophy. In their second year they won Weyburn's Western Christian College Trophy, followed by the Saskatchewan provincial championship at playoffs in Nipawin. Again this season (1959-60) they re-captured at a tournament there, the Yorkton Trophy, and won the right to represent South-Eastern Saskatchewan at the provincial playoffs by winning the regionals.

They failed to retain the provincial championship challenged at Biggar, but won the second event, earning the consolation prize.

Delvina Nanaquawetung
(Grade XII)

No Discrimination At Kelsey, Man.

WINNIPEG — The one-man industrial inquiry commission investigating working conditions and practices at the northern power site of Kelsey has reported there is "not a scintilla of evidence to substantiate allegations of discrimination against Indians."

The report of Dr. E. Steward Martin, commissioner, was tabled in the Legislature March 24 by Hon. John B. Carroll, labour minister.

The commissioner, who opened his hearings at Kelsey January 6, followed five lines of inquiry which included Indian conditions.

Indians working at the camp-site were charged the same amount for board and room as other workers; they received the same pay; the 'Holidays With Pay' Act applied to them without discrimination. Several Indians obtained supervisory positions, and at the company's established school Indian and white children mixed freely. There was "not a scintilla of evidence" to substantiate a charge of discrimination.

FATHER LEGOFF DIES

EDMONTON, Alta. — Aged 85, Father Victor Legoff, O.M.I., died in St. Albert, Alta., Feb. 26. Ordained in 1899 he came to Alberta from France in 1900 and devoted over 50 years of missionary life in north-central Saskatchewan and Alberta. He was resident priest at Lac-La-Biche, Alta., for 25 years. His knowledge of the Cree language was unsurpassed. He had been paralyzed for the past 9 years. R.I.P.

New School at Canoe Lake

CANOE LAKE, Sask. — A new school was opened to 50 pupils here March 20. Canoe Lake is southwest of Ile à-la-Crosse.

An Assiniboiné Story

How Easter Sunday Began

By J. Larpenteur Long

Author of: "Land of Nakoda" History
of the Assiniboiné Tribe —
Montana, U.S.A.

My friends, today, Easter Sunday, we end our study and fast during the time of Lent and now gather here to celebrate a great day in memory of the time the Son of God, by being put to death, saved all souls from forever suffering in another world and opened the house of God to all who believed in Him. This has been taught to us by the Black Robes who came among the Indian tribes in the early days when White Men first were known to our people and still teach our children.

It is well for us to go back to the time this celebration first began so that we will understand how it came about that this day has been observed by all Christians each year.

After God made the world and all things that belong to the earth, peoples increased from the first man and woman created and lived on this earth in tribes and bands very much like our Indians used to live before they were moved onto reservations by our government. The tribes had names applied to each group like our different tribal names, Assiniboinés, Blackfeet, Crow, Sioux, and others, only in their own language. Some lived by the hunt, others raised livestock and some tribes tilled the soil and raised crops, which also is like activities carried on by our Indians; the Plains People by the hunt; the Navajo and southern tribes who raised livestock and the Mandan and Rees who till the soil and raised crops. The tribes that lived by the hunt and those who raised livestock moved from place to place. There were chiefs and headmen who ruled and governed the different tribes and bands.

Over a thousand winters after the Above One (God) made the world there was a chief, named Jacob, who moved with his band from his country, called Chanaan, which is across the ocean and in the land where the Son of God was later born, to a country called Egypt, a land of magicians and ones who worshipped idols. Jacob moved upon the invitation of his son, Joseph, who lived in that country as a

ruler and one with authority appointed by the chief of that tribe. The Egyptians named Jacob's band The Strangers, on account of being new arrivals into Egypt. And Jacob's people called the Egyptians, Toka People, because none were related to them. Much more like an enemy people.

The Strangers lived in their new land for many winters, even after the death of their chief, Jacob, and that of his son, Joseph. After the death of the Toka Chief (Pharao), who was kind to the Strangers on account he thought a great deal of his principal headman, Joseph, a new chief became the ruler who saw that the Strangers were better off in ownership of property than his own people so he ruled that all men belonging to the Stranger Band be made slaves to work for the new chief, who also took the name of Pharao, which name meant in our language, Big Lodge.

Although the Strangers were now slaves of the Toka People because they worshipped the mighty Above One they continued to increase and prosper. Then Big Lodge ruled that all males born to the Strangers be put to death but to spare the female issue. During this time a male child was born to a woman of the Stranger Band and the mother hid the child for some time but as it grew it became hard for the mother to continue to hide him in her lodge so she placed him in a reed basket which was made waterproof and hid it in tall rushes in the water along the bank of a river. From time to time she went and nursed the child but remained otherwise at home, as the boy's sister stayed nearby and kept watch.

One day the daughter of Big Lodge came to the river to bathe and her maids found the basket and brought it to her. Although she knew the child was not of her people but that of the Strangers she however took it home and adopted the child, for he was good to look upon. She named him Moses, which means Pulled, as the child was pulled from the water.

Moses grew to manhood and was well liked by Big Lodge and his people but the heart of Moses was sad and heavy to see the way his people were treated as slaves, for he knew that he was a child of a Stranger woman. Upon many occasions he took up the just cause of his people which displeased Big Lodge and the headmen and magicians who advised him in the rule of the people and country. After a time Moses was so disliked by the Toka People that he fled to a far off country where he lived and later married. He was then about 40 winters old and wise in his ways.

One day when Moses was watching over his flock of sheep he saw a bush burning and when he went to look closer he heard a strange voice that said to him, "Moses! Moses!" and Moses said, "Here I am." Then the Voice said, "Do not come near but remove your moccasins for the land you now stand on is holy ground. I Am The Above One, the God of your father and his people." Moses was much afraid and hid his face with his robe. Then the Voice told him that He noticed the way the Stranger People have been treated by the Toka chief, as slaves, for He considered the Stranger People as His selected ones. He said, "I will rescue them from the Toka People and bondage and lead them back to their own country, Chanaan. I have chosen you as my earth-leader and will advise you and make you strong for this mission." Moses, still frightened, answered, "Who am I that I am chosen to lead my father's people back to their country. I am not known far and wide in the land and not good in talks to our people." Then the Voice answered, "I will appoint your brother, Aaron, to be your spokesman in everything that you will say and do but I will be close by to advise you. Now take this staff that I give you, go to your people and tell them that I, The Above One, the God of their fathers, has sent you to free them from bondage and lead them back to their own country." Still Moses was afraid for he knew that he had fled from the land of his adoption due to being disliked by the Toka People and to return would be his death. He cried out, "What if my people do not believe me that You, The Above One, the Great Spirit Father of Abraham, Isaac and Jacob, have appeared and appointed me as their leader!" Then the Voice said, "Moses, throw down on the ground the staff in your hand."

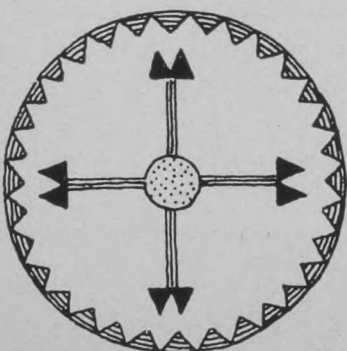
When he did as he was told the staff turned into a serpent and Moses fled from it. But the Voice said, "Take hold of its tail." And when Moses followed the advice the serpent became a staff in his hand. "If my people do not believe you then you will do as you have done and they will know that the God of their fathers surely has appointed you as their leader." And the Voice continued, "Be not in fear to return to your adopted land for the ones who seek to do away with your life are now dead."

Moses returned to his home and asked permission of his father-in-law to go back to the land he came from to see his relations. His father-in-law consented and Moses with his household returned to Egypt, the Toka Country.

When a short distance from the camp of the Strangers his brother, Aaron, met him and accompanied him into camp. The two then went immediately to the council lodge and told the chief of the Stranger Band everything that happened and the mission to be performed. The chief sent his camp crier among the people to tell them that he had called a meeting of the headmen. In the council Aaron, the spokesman, told the headmen all that happened and things still to be done to free the people and lead them back to their own country. Moses and his brother also performed the magic with the staff to show the people that all they had said were the wishes of The Above One who will deliver them. The people believed and consented that Moses and his brother would be their leaders. After which they all worshipped The Above One.

The next day the two leaders went before Big Lodge (Pharao) and said to him, "The God of the Stranger People now wants his people to go to the quiet country where all could worship and make sacrifices to their Spirit Father, otherwise, our Being will be angry and punish us." Big Lodge would not consent to the Strangers to leave for he said, "If I agree with your wish a lot of workers would be idle and the work they are doing will suffer."

That very day Big Lodge instructed his headmen to put more work onto the Strangers to keep them from asking for favors. Then the workers from the Stranger People went to Moses and his brother and told them that before they came with their mission Big Lodge had not



made them labor as hard and now the Toka foremen even drove them with whips.

Moses appealed to The Above One and told what had happened and that Big Lodge will not give his consent to the wishes of the people to worship their God. Then the Voice said to Moses, "From now on you will see my plan to free my people from bondage and from the land of the Toka People. You will lead them to the land of their fathers where there is peace and plenty for all who will follow you and your brother, Aaron. You will appear before Big Lodge once more and say that The Above One demands that his people leave the land where they now are and proceed a short distance to worship and make sacrifices for three days." Then The Above One had council with Moses and Aaron and gave them advice and instructions in the manner they will confer with Big Lodge and all that will happen in the delivery of the Stranger People from the land of the Toka People.

Moses and Aaron went before Big Lodge and made their request once more to let the Stranger People go. When Big Lodge refused Aaron threw down his staff on the ground and it turned into a serpent. Big Lodge called in his Medicine Men and they also performed the same magic, but Aaron's serpent swallowed all of the serpents which the medicine men had brought forth with their power. Then Moses and Aaron told Big Lodge that The Above One will now show his power in ten different signs.

The first day Moses told his brother to stretch his staff and hand over the waters of the land and all that was water turned into blood so that it was not fit to drink and the fish died which fouled the water. Big Lodge ordered his Medicine Men to do likewise and that too came to pass and Big Lodge became angry and went into his lodge. For the next seven days the people had to dig wells to obtain water for their use. Then, again, Moses told Aaron to stretch his staff and hand over the waters and frogs of every size overrun the land and in the waters. Still the Toka Medicine Men did the same magic and their chief remained angry and would not meet with Moses and his brother. But after the frogs had covered the land for many days the Toka Chief sent for Moses and Aaron and told them that if the frogs leave his land he would rule that the Stranger People will go to worship their Being. But when the land was rid of the frogs Big Lodge again went back on his word and refused to let the Stranger People leave his land.

Again Moses commanded his brother to stretch his staff and hand over the land and as Aaron struck the ground with his staff a great swarm of gnats appeared which attacked both man and beast. The Medicine Men of the Toka People tried to perform the same magic but in that they failed and they said, "This sign

is surely the finger of The Great Being." However, Big Lodge remained angry and retreated into his lodge and spoke to no one.

The fourth sign now followed the gnats and the land was covered with flies which entered the lodges of the Toka People and made them suffer but did not so much as enter the lodges of the Strangers. Then Big Lodge sent word to Moses to remove the flies and he will let the Strangers worship their Being but must not leave the land of Big Lodge. Moses said that his people do not want to make sacrifices and worship their God in the land of the Toka People but away in the silent country, away from the noise of the workers and other people. Big Lodge said, "Do not go too far away and also pray that the flies be taken away from my land and my people." The plague of flies vanished from the land of the Toka People and when that happened Big Lodge again would not consent to the wish of the Stranger People and would not let them go.

The Above One now showed his power to Big Lodge in the appearance of a disease, the fifth sign, which afflicted all livestock owned by the Toka People from which a great number died but it did not affect the animals belonging to the Strangers. Although his headmen told him that a great many of their animals died from the effects of the sign, Big Lodge remained in his lodge in an angry mood.

Now another and another, like arrows from a bow, of other powerful signs visited the land of the Toka People. The sixth sign was boils which afflicted both man and beast; the seventh sign in the form of hail which destroyed the crops and grass and even animals that were not under shelter. The Above One showed his power by lightning and thunder which accompanied the hail that struck and stripped trees as well but not in the land where the Stranger People lived. The eighth sign followed with a great horde of locust which ate up all green things left by the hail. Then Big Lodge saw another power, the ninth sign, when the Voice commanded Moses, His chosen leader, to stretch his hand toward the sky and over the land of the Toka People and a great darkness fell over the land, so dark that men could not see each other or move with safety which lasted for three days. Then Big Lodge was frightened and sent for Moses and his brother, Aaron, and said, "Go and worship your God but do not take your flocks and herds with you." But Moses refused to take his people in that manner, which angered Big Lodge and ordered Moses to depart and never to appear again.

Moses went alone to a remote place where it was quiet to put together his mind and look back to the time when the Voice called him to be the leading of the Strangers. He had been shown the mighty power of the Voice that called to him from the burning bush. He knew now that the last sign would be nothing



If the Lord came on earth today He would preach the Gospel to the Indians of North America . . .

like had ever been visited upon a tribe by The Above One, Who made the land and every thing which grows and moves thereon. It appeared to be the time now that Big Lodge and his Toka People would see the power of the Being who had been patient and had not at once visited them with violence to destroy them but through signs He made known his longing that His people return to the country of their fathers to worship Him and remain a separate tribe where He would watch over and grant them many things good for them.

While Moses was in that form of thinking, through prayer and fasting, he heard the Voice say, "One more sign will I bring upon Big Lodge and his people and after they have seen the power that is in it Big Lodge will let your people leave his land forever. I will move over the land and every first-born of Big Lodge and his people, including the first-born of all their herds and flocks will die. But the first-born of The Strangers will not be touched. However, instruct them that each family-lodge kill a one-year-old lamb to be roasted whole and to save the blood which will be applied just above the door flap of each lodge with a bunch of sweet - smelling mint bush. Every one within a lodge shall remain and not go outside or to sleep but each be dressed in travelling costume ready to depart from the land. All of their goods be packed and their animals kept within enclosures to be taken with them. This day shall be a memorial feast for the Stranger People and on this day each year the manner of how this day has been celebrated will be followed. Remember, I, The Above One, had passed over the lodges of all the Stranger People and spared their first-born, that of their issue and that of their herds and flocks. This day shall be known as the Feast of the Passover."

Moses hurried back to the encampment of his people and with Aaron, his brother, told

them all the instructions and rituals The Above One proclaimed to be followed. And the people obeyed with much reverence and awe.

The following daybreak loud mourning could be heard from the camp of the Toka People, which proclaimed to the Strangers that the meaning of the last sign had been accomplished. In the lodge of Chief Big Lodge there was much sorrow. His heart was heavy and that of his wife. His first-born whom he had planned that after his death would take his place as chief of his people now lay in death. He knew the warning in the ten signs that mere man's earth-power could not be used to oppose the rule and word of the Mighty Above One. This Being now laid waste his land, flocks and herds and caused much suffering among his people. The last mighty sign was felt in the lodges of his people and the truth of that sign shown to him in the motionless repose of his son. In a low voice he advised his headmen, who came and sat with him, to send a messenger to Moses to take his people, their goods and animals and depart from the land of the Toka People, "For," he said, "I wish to be alone with my dead and mourn with my people, therefore, let them be gone from the land."

So my friends we come back to this day called the Passover that we are celebrating with much food after many days of fast and prayer. We have been told by the Black Robes that many winters after the time of Moses a new order of observing this day came into being, in that The Above One sent his Son, named Jesus, down to our earth to be put to death and by that freed all peoples from the Evil One. This happened during this time of the year and, as you have been taught, Jesus rose from the dead on this day, this great day that we now call Easter Sunday, the coming back to life of the Son of The Above One.

THE END



Members of the Royal Winnipeg Ballet sought advice from authentic natives before producing "Brave Song" in Toronto. The Indians joined the dancers to help give a more authentic character to the ballet which is based on Indian folklore. L. to r.: Kit Copping, dancer, Jo Shehgagegit, native instructor, Ted Patterson, Marina Katronis and Lorraine Letendre.

(Toronto Telegram photo.)

Mohawk Woman Will Speak On Human Relations

Ethel Brant Monture, well-known Mohawk authoress and public speaker, has been appointed a "roving officer" to work in the field of Indian/non-Indian relationships for the Canadian Council of Christians and Jews.

A direct descendant of the famed Chief Joseph Brant, Mrs. Monture has written the life story of her illustrious kinsman.

The book, "Joseph Brant—Mohawk", was published by the University of Michigan Press in 1955. She is also author of "West to the Setting Sun" (Macmillan, 1943). She is a specialist in Iroquois history.

Invented Potato Chip

The first potato chip is said to have been the creation of an American Indian by the name of George Crumb.

In 1853, Crumb was chef at the Moon Lake House, Saratoga Springs, New York. He was badgered daily by a guest recently returned from Paris who demanded that his French fried potatoes be cut thinner.

In desperation, Crumb took a sharp knife, sliced a whole potato into a boiling kettle of fat and moments later the fried chips were placed before the grumbling guest. The Lodge immediately capitalized on the new food feature, starring it on the menu as Saratoga Chips.

(Amerindian)

Know Your Canada

Prepared by the Research Staff of Encyclopedia Canadiana

What Was Pontiac's Conspiracy?

This is the name sometimes given to an Indian uprising that was organized at the end of the Seven Years' War in 1763 by the Indian chief Pontiac in an attempt to wrest control of the lands beyond the Appalachians from the new British rulers. As no help was forthcoming from France, the uprising collapsed and Pontiac made peace with the British in 1766. This influential war chief of the Ottawas was probably born near Detroit about 1720. He consistently supported the French throughout the Seven Years' War. When his uprising collapsed, he lost his position of authority among the tribes. Three years later, in 1769, he was murdered by a Peoria Indian near the present site of St. Louis, Missouri. Sir Gilbert Parker told the story of Pontiac in his novel, When Valmond Came to Pontiac, which was published in 1895.

Eskimo Prayerbook

MONTREAL — Father L. Schneider, O.M.I., has published a new prayerbook in Eskimo language recently. The book is to be used in the Hudson Strait missions of Koartak, Wakeham Bay, Sugluk and Ivuyivik as well as at Fort Chimo, Cape Smith and Povungnituk, all in the province of Quebec.

Winnipeg Born Author

HIS FIRST PLAY DEALS WITH INDIAN PROBLEM

KINGSTON, Ont. — Fifteen years ago Robert Gardiner, now editorial writer with the Kingston Whig-Standard, considered making a career of acting.

His first full-length stage play, World Worth My Winning, was presented on March 19 in the Eastern Ontario Drama Festival at Deep River, Ont. Robert Gardiner is also playing in it.

Set on the shore of a lake in northwestern Canada, the play tells the story of a modern Indian chief of a small band which accepted Western enfranchisement years before, and had since fallen into a demoralized, apathetic state.

The chief, who has been educated and has made a career in the white man's society, tries through a plan of his own to lift the band from its degeneration.

Mr. Gardiner spent a summer during his undergraduate days working among such a band.

"They were, however, treaty Indians who had left the reserve. There is only one band which has ever accepted enfranchisement,

and that was back in the 1800s. Others have thought of it but changed their minds."

While the Indian problem is there, the play is not meant to be a social tract, he explains. The central figure could exist in any country or any walk of life where ideals clash with the vicissitudes of reality.

Our Mountain The Black Robe

Old Wolf, a Cheyenne Indian Chief of Montana, thus beautifully expresses the prominence of the priest in his own figurative and poetic language: "In the land of the Cheyennes, there is a mountain higher than all the mountains around him. All the Cheyennes know that mountain; even our forefathers knew him. When children, we ran around wheresoever we wanted. We were never afraid to lose our way so long as we could see that mountain, which would show us home again.

"When grown up, we followed the buffalo and the elk; we cared not where we pursued the running deer, so long as the mountain was in sight; for we knew he was ever a safe guide, and never failed in his duty.

"When men, we fought The Crows and the white men. We went after the enemy, though the way ran high up, or low down. Our hearts trembled not on account of the road; for as long as we could see the mountain, we felt sure of finding our home again. When far away, our hearts leaped for joy on seeing him, for he told us that our home came nearer.

"During the winter, the snow covered all the earth with a mantle of white; we could no longer distinguish him from other mountains except by his height, which told us he was the mountain. Sometimes dark clouds gathered above. They hid his head from our view, and out of them flew fiery darts, boring holes in his sides. The thunder shook him from head to foot but the storm passed away, and the mountain stood forever.

"This mountain is the Black-robe. His heart is as firm as a rock. He changes not. He speaks to us the words of truth. We are always sure of our path, when we look to him for guidance. He has taught us in the summer of his days. And even now, when his head is whitened by the snows of many winters, and his face is wrinkled by the storms of life, we still recognize him as our spiritual chief. He is the mountain that leads us to God."

When Did Canada's First Missionary Nun Arrive?

On August 1, 1639, Mother Marie of the Incarnation, first missionary nun of the Roman Catholic Church in Canada, arrived at Quebec from France. She was accompanied by Mothers St. Joseph and St. Croix, also Ursulines, and Mme de la Peltrie, their benefactress, who wished to devote herself and her fortune to establishing the Ursuline order in the New World. The afternoon of their arrival found them nursing smallpox-stricken Indians on the plains of Sillery. When the Ursuline convent was established at Quebec, Mother Marie became its first superior and retained that position until her death in 1672. She conducted a school for French and Indians, compiled the first dictionaries in Iroquois and Algonkian and translated the catechism into Iroquois. She was also proficient in Huron, Montagnais and Abnaki. In 1911 she was declared venerable by the Church.

Schoolgirl Howler . . .

One of the Junior Legionaries at Kuper Island Indian School, near Chemainus, was teaching a First Communicant her prayers. She thought she detected a rather strange ending to the prayer . . . "who liveth and reigneth . . ." so she got the child to repeat it slowly and this is how it came out ". . . who liveth in Chemainus for ever and ever. Amen."

Deadline for May issue is April 30. Send your reports immediately to:

INDIAN RECORD, 619 McDermot, Winnipeg 2, Man.

In Winnipeg

Indian and Metis Friendship Centre

(Citizen*, Feb. 1960)

An increasing number of Indians and Metis have been moving to cities and towns in recent years with a view to improving their living conditions.

City life is an entirely new world to many of these newcomers. They miss the warmth and security of families and friends in their home communities and have difficulty in adjusting to the new ways. While some may have had previous experience living in non-Indian communities and in a wage-earning society, there is much that is strange to them in the urban setting. They may have to learn new disciplines and routines connected with their jobs. Many require special training to prepare themselves for certain types of work such as stenography or nursing, or to learn technical skills that will be more rewarding than the unskilled labour some of them have done previously.

In addition to the difficulties connected with the job, the Indian or Metis newcomer is likely to find the city very confusing. He must learn the intricacies of bus services, of living in boarding-houses, and of mingling and working with complete strangers. In large cities like Winnipeg, the young newcomer may make costly mistakes due to his ignorance of city ways, he may unwittingly run afoul of the law, or he may be unfortunate in his chance acquaintances and learn habits that will prevent him from making a successful adjustment. He may not know where to turn for help or advice and probably knows nothing of the health and welfare services that are available.

The Indian and Metis Friendship Centre has been established in Winnipeg to help meet the needs of such newcomers. The centre developed after years of planning by interested citizens, including a series of conferences on Indians and Metis sponsored by the Welfare Council of Greater Winnipeg. The Welfare Council, which represents about one hundred health and welfare agencies and organizations in Greater Winnipeg, was concerned about the growing seriousness of the situation in that city where the Indian and Metis population is estimated to be 4,700 and additional numbers are constantly arriving.

The Welfare Council was anxious to have some kind of referral service established before the Indian and Metis group should become too large to be served adequately. The Council feared also that if nothing was done the Indians and Metis might become a permanently

depressed group in the city. At the 1958 conference on Indians and Metis a resolution was adopted recommending that "a referral service for Indian and part-Indian newcomers to Winnipeg be established to guide and counsel on matters of employment, housing, education, health and other community services." The centre was opened in April 1959.

Functions of the Centre

The main purpose of the Indian and Metis Friendship Centre is to provide counselling and referral services on request. It is conveniently located in downtown Winnipeg so that newcomers to the city may find it easily.

What kind of help does it give? A newcomer to the city may not know how to find a boarding-house, what bus to take to get to a certain address, or how to go about getting a job. He may not know how to find out about educational facilities, or how to get medical help or what welfare services are available. The staff at the centre meets such queries with friendly advice and assistance.

Bearing in mind the advisability of directing Indians to the regular welfare services of the community, requests, whenever possible, are referred to the appropriate agency such as the Children's Aid Society, Travelers' Aid, the National Employment Service, and the Indian Affairs Branch. There is also a need for special contact and interpretative work with employers, in keeping with the function of the centre as a problem-defining agency. Volunteer workers help the regular staff in such ways as giving driving instruction, offering legal advice, and visiting the sick in hospitals.

As an indication of the growing usefulness of the centre, in one three-month period seventy-five family units previously unknown to the centre asked for counselling or referral services. In addition, many people who had previously been helped, returned for further advice or encouragement.

It has been found that the newcomers who have used the centre appreciate its warmth and friendliness. The Indian young people are apt to feel strange and timid, when confronted with the complexities of the city. Consequently they turn to the centre which has befriended them and where they may meet other young people of similar background and who face similar problems.

The centre thus serves a secondary purpose as a meeting-place and social centre. A regular program of recreational activities has been developed and has met with a good re-



"Magic feet, smiling eyes, happy hearts . . ." This is the caption used by OBLATE MISSIONS in its March '60 issue featuring the Indian dancing girls of Kamloops Indian residential school in B.C. The girls were a tremendous hit at the Pacific National Exhibition held in Vancouver in 1959. (Association of Mary Immaculate photo.)

sponse. On the Thursday social evenings, for instance, some sixty young people usually participate.

The recreational program is believed to be of value in relieving the loneliness of many young people who are new to the city. It also gives a feeling of security, of belonging to a group. Many young people are attracted to the centre because of the social activities. It is hoped also that this program will help develop a sense of responsibility on the part of participants, and that it will serve as a bridge to other organizations such as church groups and the Y.M.-Y.W.C.A.'s. The centre is not large and it encourages people to turn to other groups in the community as soon as they have become adjusted to city life.

Non-Indians who are interested in the problems of Indians and Metis are welcome at the centre since one of the objectives is to provide a meeting-place where people of both groups may get to know each other. The centre is also available for meetings of such organizations as the Indian Urban Association, the Trails Youth group and church groups.

An interesting project for young people has recently developed at the centre on the initiative of the Canadian Council of Christians and Jews. A series of monthly meetings will be held during the winter months for the purpose of discussing topics of interest to young Indians. At the first meeting in October the question discussed was "Is there discrimination and prejudice in the city of Winnipeg, and if so, what can we do about it?" The subject was opened up by David Orlikow, M.L.A., after which four groups were formed for discussion purposes. One member then reported for each group. This was the first time that many of the young people had ever participated in this kind of program and they entered enthusiastically into the planning for future meetings.

How the Centre Is Organized

The centre is governed by a Board of Directors drawn from interested citizens of Winnipeg and four main church groups. An Indian and Metis Council, elected by the people who use the centre, advises staff and helps to form the policy and plan the program. Three representatives of this Council are on the Board. There is, in addition, an Advisory Committee of some thirty people who represent various community organizations which have an interest in the welfare of Indians and Metis in the city. This Committee meets with the Board and acts in a liaison and advisory capacity. The Board also maintains close association with the Indian Affairs and the Citizenship Branches of the Department of Citizenship and Immigration, whose officers co-operate in the planning and operation of the centre's activities.

The staff consists of an Executive Director, Miss Joan Adams, and an assistant, Mrs. Stanley McKay, a woman of Indian origin. In addition, however, volunteers contribute significantly to the operation of the centre. Miss Adams has had a considerable amount of experience in group work with Indians. For some years she was a teacher with the Indian Affairs Branch, teaching in Indian schools in British Columbia and the Yukon. Before coming to Winnipeg, she was on the staff of the Intertribal Friendship House, Oakland, California, which serves Indians who have moved from the reserves to the San Francisco Bay area.

The Indian and Metis Friendship Centre was established on an experimental basis, this being the first of its kind in Canada organized with such wide community support. Experience has shown that this broad community participation is necessary to ensure the success of an enterprise of this nature. The development of the project is being watched with interest.

*Citizen is published five times a year in English and French, by the Citizenship Branch, Ottawa, as a program aid for voluntary organizations engaged in citizenship activities. Subscriptions are available from the Queen's Printer, Ottawa, at \$1.00 per year.



Catherine and Anne Merasty, daughters of John Merasty and of Mary Clark of Sandy Bay (Saskatchewan) took the holy habit of the Sisters of Charity of St. Louis, at Medicine Hat, Alta., Feb. 27. They are shown above with the mistress of novices.

Catherine (Sr. Alma-Marie) completed her Grade 12 at Lebret, Sask., having previously studied at Sturgeon Landing and Guy schools. Her sister Anne (Sr. Michael) completed grade 11 at the Sisters of Charity's convent.

There are about 500 Crees from Cumberland, Pelican, Pakittawagan and South End at Sandy Bay now; many are employed by the Churchill River Power Co.

Indian-Metis Friendship Centre Plays Vital Role in Winnipeg

WINNIPEG — The first anniversary of the foundation of the Indian and Metis Friendship Centre, here, was marked here March 27 by a visit of His Grace Archbishop P. F. Pocock, who offered prayers on this occasion. The prayers were translated in Cree and Saukteux languages by Gilbert Abraham.

Also present at the reception were Lieutenant-Governor and Mrs. E. Willis, Mayor Stephen Juba, the chairman of Winnipeg's Community Chest, and representatives of Welfare Agencies, service clubs and of the federal and provincial governments.

In his address the Archbishop noted that the Centre filled a great need for the City's Indian

and Metis population and lauded the Churches for their active co-operation.

The Centre was established in 1959 under the auspices of the Welfare Council of Greater Winnipeg and with financial assistance from the federal and provincial governments and from the Winnipeg Foundation.

Located in the heart of the City, at 376 Donald St., the centre comprises a lounge, recreation rooms, offices and a craft room. It is open weekdays for counselling and referral; on Sunday afternoons and three evenings a week for recreation.

The activities conducted at the Centre include educational and recreational projects such as discussion groups, film showings; members contribute by organizing socials. Several Indian and Metis Clubs use the centre for their meetings.

Aims of the Centre are to help people of Indian ancestry in Winnipeg to realize their ambitions in city environment and to encourage the young people to broaden their outlook and interest in the community by joining other youth groups and sharing in the cultural life of the city.

Read a report on the Winnipeg Indian-Metis Friendship Centre, on page 7.

Burn Eight Old Homes To Celebrate New

NORTH BAY, Ont.—Traffic was halted on Highway 17 west of here recently as motorists got out of their cars to watch eight houses on the Nipissing Indian reserve going up in flames.

They found the Indians had put their houses to the torch deliberately to celebrate getting new ones.

Indian agent Henry Gauthier stood amid the traffic watching the blaze. He said: "The Indians had calculated the best way to get rid of the old houses was to burn them down."

Most of the dwellings were old log cabins. A total of 15 new homes have been built on the reserve and 10 others renovated. The Indians borrowed \$35,000 from their band fund in Ottawa to buy materials and they built the houses themselves.

They danced around the flames as the old houses fell apart. They then held a hot dog and marshmallow roast among the embers in zero weather.

The new houses are modern frame dwellings with hydro and other facilities.

There are about 350 Indians in the reserve.

At Restigouche

OTTAWA — Eight new homes will be built at the Reservation at St. Anne de Restigouche during the present summer. The sum of \$32,000 has been allotted.

The lumber and other supplies will be purchased from a firm in this area and much of the work will be done by carpenters among the Indians on the reservation. Last year, a total of 13 new homes were erected for Indian families.

Efforts are continuing by officials of the Indian band to urge the continuation of this program of development, says Chief Councillor John L. Jerome.

New Indian School Opens at Quilchena

A new Indian school was opened in February on the Quilchena Reservation in B.C.

The teacher, Mrs. M. L. Williams, who came from Pemberton to Merritt earlier in the month had worked hard to get the school ready for the opening ceremony.

Many of the children's parents were present and E. J. Underwood, Indian agent from Merritt, welcomed the pupils and the teacher to the new school.

A reply on behalf of the teacher and pupils was made by George Saddleman and Mr. A. Parminter declared the school open.

Mrs. Williams, who comes from the St. Mary's Indian School at Mission, which she left to take her degree at the University of B.C., will only be at the school until June, when she hopes to be able to return to her husband and family in Pemberton.

Who Is Charlie Seequapik?

In 1958 Charlie Seequapik became the first Eskimo to be elected to the Sculptors' Society of Canada. He lives at Povungnituk, a trading post on the east side of Hudson Bay at the mouth of the Povungnituk River.

Moving Day For Old Factory

PAINT HILLS, P.Q. — Lack of suitable drinking water at the 22-year-old Indian mission at Old Factory has prompted a drastic solution by the Department of Indian Affairs: removal of an entire Indian village 40 miles north towards Fort George, P.Q.

Secluded behind a group of islands and protected by steep bluffs, named Paint Hills, the new town-site will allow the Indians, formerly housed in wigwams, to be grouped in a modern town. After navigating a labyrinth of bays and channels, a small river, eight miles from head to mouth, reaches Paint Hills into Hudson Bay.

The village of 300 souls has been taking root steadily for two years. Twenty-foot wide streets have been plotted and 11 houses built so far. Part of the Old Factory population has been living at Paint Hills for as long as a year. The Hudson Bay Company is settled with its house, trading post and store house.

The transfer of the Oblate mission began in the summer of 1959. Father Clement Couture, O.M.I., director, celebrated the first Mass at Paint Hills on August 8, under a tent. Oblate Brothers Gerard Lavoie and Oscar Audet helped him construct first a hut, then a shed, and finally a small store, the latter serving as the temporary rectory.

With the construction work halted by the cold, the Indians off on their annual hunt and the Fathers passing the winter at Fort George, the freezing north winds found the new town deserted. (Now address is: R.C. Mission, Paint Hills, P.Q., via Moosonne, Ont., Canada.)

Northern Education Chief

OTTAWA — Northern Affairs Minister Hamilton announced in February that Berge Thorsteinsson, of Vancouver, B.C., has been appointed Chief of the Department's Education Division, Northern Administration Branch. He will take up his duties in Ottawa in early August.

Mr. Thorsteinsson, B.A., B.Ed., from the University of British Columbia, was granted the degree of Master of Business Administration at Washington University. As an inspector of schools in British Columbia, he had a close association with Indian schools and the problems of the Indian community.

Mr. Thorsteinsson will be responsible for the administration of education in all of the Northwest Territories and for Eskimo education in northern Quebec.

Indian Missionaries Hold City Pow-Wow

Seventeen Oblate Fathers serving as Indian missionaries throughout British Columbia gathered at the Grosvenor Hotel, Vancouver, March 1, for a meeting with Father Lawrence K. Poupore, O.M.I., Provincial of St. Peter's Province.

The meeting, first of its kind in many years, was called by the Father Provincial during his annual visitation in order that the missionaries could discuss in common the many problems which confront them all as lone priests in the far-flung Indian missions of B.C.

The meeting was voted a big success and plans were made to repeat the experiment during the Oblate Fathers' annual retreat at Mission in June.